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Bishop McConnell of the Methodist Episcopal church in the Merrick Lectures for 1911-12¹ has offered a survey of the main lines of religious and intellectual movements in America at present intended to encourage the belief that science, philosophy, sociology, and ethics unite with the deeper currents of religious life in the direction of "getting the Christ spirit and the Christ thought and the Christ life into effective working relationship with the forces of the world" of men. The author does not look for or desire a return to earlier doctrinal forms or traditional beliefs shaken by scientific research and social or ethical progress, but he anticipates that the insistent demand for a "control" of fluent forces will find its answer in the faith in a God who is the "center and source of these forces" and who is "using them with the spirit that is revealed in Christ." The work is popular and is well adapted to the present moods of a good many intelligent people who are disturbed in their faith.

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BRIEF MENTION

OLD TESTAMENT

MACALISTER, R. A. STEWART. *The Philistines: Their History and Civilization.* (The Schweich Lectures, 1911.) London: Oxford University Press, 1913 viii+136 pages. 3s.

At last we have a respectable history of the Philistines. Neither German nor English has heretofore had an adequate work upon these much maligned people. Professor Macalister, who has had long experience in the conduct of excavations in Palestine, was just the man to undertake this task. He has achieved a high degree of success, though the problems involved were neither few nor simple. The Mediterranean coast lands were the center of complex movements of population and of civilization and to disentangle the Philistine elements from the seething mass calls for historical skill of a high order. Professor Macalister has not failed us, though in a field of such breadth as this it could hardly be expected that he would escape all pitfalls or meet with the unqualified indorsement of any of his fellow-workers.

The four chapters treat of the origin of the Philistines, their history, their land, and their culture. The term "history" is thus used in a narrow sense, including only such facts as fall within the lines of politics and war. Culture is treated as a separate rubric, almost as though it had nothing to do with history, or as if there were no history of culture. Such treatment is detrimental to both "history" and "culture." One fact clearly established is the wide range of Philistine occupation and influence in Canaan in the twelfth and eleventh centuries B.C. The nation that reduced the Israelites to such dire straits in the days of Samuel and Saul was not an insignificant element in the life of Canaan. Another fact is that they evidently came to Southern Palestine from Crete

¹ *The Increase of Faith.* By Francis J. McConnell. New York: Eaton & Mains, 1913. 239 pages. \$1.00.

or the neighboring coast lands of Asia Minor. They were one of the many seafaring folk that worked down from the north toward Egypt in the days of the Twentieth Dynasty. It is an interesting suggestion that Sisera of Judges, chap. 5, was a Philistine prince; but it is at present only a conjecture. The treatment of the problem of the Phaestos disk seems to move along right lines. The identification of the Samson-story with a sun-myth is repudiated, but not proven illegitimate. The Tiglath-pileser III mentioned on pp. 63 and 134 is now known to have been the fourth king by that name. The careful reading of this book will convince any novice that the interpretation of the life and literature of the peoples of Palestine is no simple matter but calls for a wide range of learning and sober self-restraint in the estimation of the value of isolated details. All future historians of the Philistines will be heavily indebted to Professor Macalister for bringing together here so much material upon the question and for his suggestive treatment of that material.

GAUTIER, LUCIEN. *Introduction à l'Ancien Testament*. 2d ed. 2 vols. Lausanne: Bridel & Co., 1914. xvi+1091 pages. Fr. 20.

This is the best French introduction to the Old Testament and well deserves to go into a second edition. It is professedly popular in its aim, and has achieved that aim in very large measure. The audience addressed is made up, not of ministers and theological students, but of laymen in biblical and theological study. Most popular introductions satisfy themselves with very brief dogmatic statements of results regarding the literature of the Old Testament and do little in the way of elucidation and demonstration of the evidence upon which the results rest. Professor Gautier's extended work goes most carefully and fully into the processes by which the conclusions have been reached. But with the characteristic French faculty for clearness and simplicity, he makes every step of the way plain to the intelligent non-specialist. He shows himself closely acquainted with the best work upon the Old Testament in English and German as well as French. This edition differs from the first, published in 1906, only in that it takes account of the important publications and discoveries of three later years. The work is comprehensive, covering not only special introduction to the books of the Old Testament Canon and the Apocrypha and Pseudepigrapha, but also introduction to the study of the text, the Canon, and the Versions. The standpoint of the author is that of the historical school and his particular attitude is nearer to that of Cornill than the more cautious position of Driver. The book is an admirable piece of scholarly popularization and should do much to make French Protestants familiar with modern methods of interpretation.

KNUDSON, A. C. *The Beacon Lights of Prophecy. An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah*. New York: Eaton & Mains, 1914. xii+281 pages. \$1.25.

These "Beacon Lights" are introduced by a chapter on "The History and Nature of Prophecy." The book is written for easy reading by those not trained in scientific Bible-study. In subject-matter, scope, and style it is admirably suited to the needs of its intended readers. As becomes such a book, it is cautious and sober in its criticism. But the essentials of the modern view are assumed to be correct and the whole presentation is printed with reference to them. The reading of the book will do much to introduce Sunday-school teachers and students to a sane and helpful understanding of the Hebrew prophets. Some of its statements need modification; as, for example,